



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem. ¹	حم
2. Descending ² (of) The Book (is) from Allah The Mighty The Omniscient.	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ
3. Forgiver [He] (of) the offense and Acceptor [He] (of) the repentance; severe (in) the punishment [He] (is) possessor (of) <i>attaw'le</i> ³ (munificence/wealth/resources) [He], no an <i>elaba</i> (a deity) except Him; to Him (is) the destiny.	غَافِرُ الذُّبِّ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ
4. Not dispute in Allah's <i>Aya'te</i> ^w (Qur'anic statements) except whom ^r unbelieved they; ^z so let not deceive you ^g their transpose ⁴ in the <i>bela'de</i> (country/region).	مَا تَجِدُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلِبُهُمْ فِي الْبِلَادِ
5. Denied-she ^{y5} before them <i>Noohen's</i> (Noah's) people and the parties of after them; and purposed-she ^y every <i>Ummaten</i> ^w (people/community) ^w by their messenger to take ⁶ him; and disputed they ^z by the falsehood ^x to refute by it ^x the right; ^x so I took them; so how [was] [My] punishment. ⁷	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدُوا بِآلِئِطِلٍ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابُ
6. And like <i>tha'leka</i> (afar-that-it/that) ^x righted-she ^y your ^t Lord's word-she ^y on whom ^r unbelieved they; ^z verily they (are) The Fire's ^w companions.	وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ
7. Who they ^z bear The <i>Arshe</i> ⁸ (Kingship-Throne) and who ^p (are) around it ^x <i>yousabbebona</i> ⁹ (he-they say: <i>subhana Allah</i>) by their Lord's praise and they ^z believe by Him and <i>yastaghferona</i> (they ^z seek forgiveness) ¹⁰ for whom ^r believed they ^z : our Lord, You ^h widened ¹¹ (included/ subsumed) everything a mercy ^w and omniscience; so let-forgive [You ^s] for whom ^r repented they ^z and <i>ettaba'a</i> (closely-	الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ The word "attaw'le" does not have an exact English equivalent per se. It generally means: wealth, resources and munificence.

⁴ The word "تقْلِبُهُمْ" = "their transpose," means their betaking themselves uninhibitedly moving.

⁵ The word "كَذَّبَتْ" = denied^w is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ."

⁶ That is to punish him.

⁷ The speaker's pronoun "ي" in "عِقَابُ," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or for *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁸ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁹ The word "yousabbebona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

¹⁰ The word "يَسْتَغْفِرُونَ" = "يُطْلِبُونَ الْغُفْرَانَ" = "[they] seek forgiveness." In English there is no seemly way to say: "يَسْتَغْفِرُونَ" per se. So I settled for saying: "[they] seek forgiveness."

¹¹ The word "وَسِعَتْ" = "included" means is already broadened to contain/encompass.

<p>followed) they ^z Your ^t path; and let-preclude them [Yous] the <i>Jaheeme's</i>¹² (<i>intensely-blazing Fire</i>^w)'s torment.</p>	<p>وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾</p>
<p>8. (O), our Lord: and let-admit them [Yous] <i>Adn's</i> (<i>Eden's</i>)¹³ Paradises ^w/Gardens ^w which ^u You ^h promised them and who^p <i>ssalaba</i>¹⁴ (<i>who had obliged by a divine criteria</i>) of their fathers and their spouses (<i>wives</i>) and their progeny^w verily You^g You^s The Mighty The <i>Hakeem</i>¹⁵ (<i>infinite hekma</i>¹⁶ <i>Possessor</i>).</p>	<p>رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾</p>
<p>9. And let-preclude them [Yous] the <i>sayye'aa'te</i>^w (<i>demeritorious-deeds</i>) ^w and whom ^r [You ^s] preclude the <i>sayye'aa'te</i>^w then-day, so <i>qad</i> (<i>already and affirmatively</i>) <i>ra'hema</i>¹⁷ (<i>had mercy-given</i>) him You;^h and <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) the win the great.</p>	<p>وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾</p>
<p>10. Verily who ^r they^z unbelieved (<i>to be</i>) called they:^z surely Allah's abhorrence (<i>is</i>) bigger than your ⁿ abhorring your ⁿ selves ^w <i>edh</i> (<i>when/while</i>) you^z (<i>are being</i>) invited to the belief then you^z [<i>unbelieve</i>].</p>	<p>إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾</p>
<p>11. Said they:^z (O), our Lord [Yous] deadened¹⁸ us twice and [Yous] quickened us twice then we confessed by our offenses; so is to a <i>khorojen</i> (<i>an egress^x/return^x to worldly life</i>) of a path.</p>	<p>قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾</p>
<p>12. <i>Tha'lekum</i> (<i>collective-afar-that</i>)^x because verily it^x if (<i>had been</i>) invoked Allah alone, unbelieved you;^c and <i>en</i> (<i>if</i>) (<i>to be</i>) partnered (<i>other deities</i>) by Him you^z believe; so the rule (<i>is</i>) for Allah, He (<i>is</i>) The <i>Aa'leyo</i> (<i>High beyond description</i>), The <i>Ka'beero</i>^x (<i>Big beyond comparison/comprehension, Predates/Antedates all things</i>).</p>	<p>ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَإِلْحَظْكُمْ اللَّهُ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾</p>
<p>13. He Who shows you^b His <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) and <i>younazzeelo</i> ([He] <i>iteratively descends</i>) for you^b from the Heavens ^w a <i>rez'qan</i>^x (<i>rain</i>);^x and not reminisces except who^p <i>youneebo</i>¹⁹ ([he] <i>iteratively return-penitent</i>).</p>	<p>هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾</p>
<p>14. So let-invoke you ^z Allah faithfully/sincerely for Him the religion, and albeit disliked the unbelievers.</p>	<p>فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾</p>

¹² The word "الْجَحِيمِ" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹³ The word "عَدْنِ" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عَدْنِ" is center of Paradise. According to Abdullah Ibn Omar, "عَدْنِ" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹⁴ The word "صَلَحَ" = "salaha" (1) it's "فعل ماض لازم" = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive verb*, "أصلح." And (2) "صَلَحَ" is very difficult to *exactly define*, let alone translate, as the *criteria* could *differ* among different *people* and different *eras*. However, a "*divine criterion*," such as the "*Pillars of Islami*" or any such criterion which is *Allah sanctioned* would do. Any "*righteous*" work done according to, say, *secular criteria* will *not* avail in this *respect*, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: "...while he (*is*) a believer." For e.g.: "And whoever works the righteous works^w of a male or a female while he (*is*) a believer, then those they^z enter the Paradise, ^w" (S4:124).

¹⁵ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

¹⁶ See the *Lexicon* attached to this *Translation* for "hekma."

¹⁷ The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you (*had*) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."

¹⁸ The word "أَمَتْنَا" in "أَمَتْنَا" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

¹⁹ The word "يُنِيبُ" from "أَتَابُ" = "رجع مرة بعد مرة" meaning: *iteratively returned penitent*. See *الهادي و الراغب*.

15. Ra'feeo (<i>Multitudinous Superior/ Upgrader</i>) ²⁰ (of) the ranks ^w [He]; the <i>Arsh's</i> ²¹ (<i>Kingship-Throne</i>) Possessor; He casts ²² <i>ar-Rooha</i> ²³ (<i>The: Qur'an, revelation, Arch Angel Gabriel</i>) of His command on whom ^r He wills of His <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) to warn (<i>about</i>) the <i>tala'qe</i> (<i>meeting with Allah and His other creatures</i>) Day.	رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿٢٠﴾
16. Day they (<i>are</i>) apparent, not hides on Allah of them a thing; for Whom ^a (<i>is</i>) the proprietorship today; for Allah The One, The <i>Qabha're</i> (<i>Ever/ Stout Subduer</i>).	يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢١﴾
17. Today (<i>to be</i>) requited every self ^w by what [<i>it</i>] ^w earned-she; ^y no injustice today; verily Allah (<i>is</i>) swift (<i>in</i>) the account.	الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٢﴾
18. And let-warn them [<i>you</i>] ^s (<i>about</i>) the <i>A'zefa'te</i> ^{w24} (<i>She-imminent-Resurrection Event</i>) ^w Day, <i>edh</i> (<i>when/ while</i>) the hearts (<i>are</i>) <i>lada</i> ²⁵ (<i>directly at/ by</i>) the larynxes suppressor; not for the <i>dha'lemeena</i> ²⁶ (<i>injustice-doers</i>) of a <i>hameemen</i> ²⁷ (<i>affectionate friend</i>) and nor an intercessor (<i>to be</i>) obeyed.	وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿٢٣﴾
19. [He] knows the treachery ^w (<i>of</i>) the eyes ^{w28} and what conceals the chests.	يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٤﴾
20. And Allah judges by the right; and who ^r they ^z invoke of lesser than/without Him not judge they ^z by a thing; verily Allah, He (<i>is</i>) The <i>Sameeo</i> ²⁹ (<i>The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer</i>), The <i>Basseero</i> (<i>keenly: Seer/ Omniscient</i>).	وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٥﴾
21. Have [<i>and</i>] not treaded they ^z in the Earth ^w then see	﴿٢٦﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

²⁰ The word “رَفِيع” could mean: (a) *Superior, no thing above Him*, or (b) “رَفِيع” the intensive form of “رَفَعَ” and “رَفِيع” means “على وزن فعيل بمعنى رافع.” See القرطبي.

²¹ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

²² That is in the sense of: *bestow or confer*.

²³ It is stated in “اللسان” for the word “*ar-Rooh*” and “*ar-Rawb*” two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, “*ar-Rooh*” (*the Rooh*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*.

²⁴ The word “*Aazefah*” is *singular, feminine, subjective noun*, meaning *imminent* with no English equivalent *per se*. It is a synonym for the impending Day of Judgment, in Arabic *يوم القيامة* which is *feminine*.

²⁵ The word “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which *closes spatially and more specific*. So *lada* = “directly at/ by” seems to indicate such closeness. See *اللسان*.

²⁶ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

²⁷ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁸ The expression “خائنة الأعين” = “treacherous-eyes” means those eyes that *stealthily look or gaze* at what they should not look or gaze at.

²⁹ See the *Lexicon* attached to this Translation for this multi-meaning word “Same'o” = “المُسمع.”

they^z how [was] consequence^w (of) whom^r they^z were of before them; they^z were, [they]³⁰ harder than them a strength^w and effects/traces in the land^w; then took them Allah by their offenses and not [was] for them from Allah of a preventer.

كَيْفَ كَانَ عِقَابُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٠﴾

22. *Tha'leka (afar-that-it/that)*^x (is) because verily they were^w *ta'atey*^x (approaches/comes to)^x them their messengers by the evidences-she^y then unbelieved they^z; so took them Allah; verily He (is) strong, severe (in) the punishment.

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٣١﴾

23. And *laqad* (verily, already and affirmatively) We sent *Mosa* (Moses) by Our *Aya'te*^w (miracles/signs/proofs) and an authority^x manifeste^r.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٣٢﴾

24. To Pharaoh and *Hamana* and *Qaroona*; then they^z said: a magician *kaththabon* (ever/stout liar).

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٣٣﴾

25. Then *lamma* (when/whence) [be] came (to) them by the right from *enda* (by munificence of/by Rule of) Us, they^z said: let-you^z kill sons (of) whom^r believed they^z with him and *istahyou*³¹ (you^z affirmably let live) their women; and not the unbelievers' scheme except in a waste-/misguidance.

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٣٤﴾

26. And said Pharaoh let me kill *Mosa* (Moses) and let him invoke his Lord; verily I fear/know³² that [be] substitutes yourⁿ religion or that [be] manifests in the land^w the corruption.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٣٥﴾

27. And said *Mosa* (Moses): verily I refuged by my Lord and yourⁿ Lord from every *mutakabberen*³³ (haughtiness-practicer) not believing [be] by day (of) the reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٣٦﴾

28. And said a man believer from Pharaoh's *aa'le* (family-/house/kin/chiefs/followers) concealing his belief: do you^z kill a man that says [be] my Lord (is) Allah and *qad* (already and affirmatively) [be] came (to) you^b by the evidences-she^y from yourⁿ Lord; and *en* (if) *yako* (surely [be]is/be) a liar then on him (is) his lying; and *en yako ssa'deqan* (always-truth-enforcer), besides you^b some (of) that [be] promises you; ^z verily Allah not *yahdey* (divinely-guides) whom^p he (is) prodigal/exceeder³⁴ *kaththabon* (ever/stout liar).

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٣٧﴾

³⁰ This [they] is for emphasis.

³¹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word, as استحيوا.

³² Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

³³ There is no noun in English for “متكبر” = who is prideful/haughty. To make a noun = “haughtiness-practicer”.

³⁴ The word “مُسْرِفٌ” translated as “prodigal/exceeder” here in the sense of immoderate in giving, saying or doing. In this, case Pharaoh and his peoples were “lavishers” in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, “مُسْرِفٌ” means according to اللتاج unbeliever. I could not find this meaning for “مُسْرِفٌ” as unbeliever except in a single not a main entry in اللتاج.

<p>29. O, my people: for you^b the kingship³⁵ today, ascenders³⁶ you^z (are) in the land;^w so who^r [he] succurs us from Allah's <i>ba'se</i>^x (intense torment)^x <i>en(if)</i> [it^x] came (to) us; said Pharaoh: not [I] show you^b except what [I] see and not divinely-guide you^b [I] except the <i>rasbad's</i> (mature-discernment/ rational guidanceto the right) path.</p>	<p>يَقُومُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٣٥﴾</p>
<p>30. And said [he] who^r [he] believed: O, my people, verily I fear/know³⁷ on you^b like the parties' day.</p>	<p>وَقَالَ الَّذِي ءَامَنَ يَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٦﴾</p>
<p>31. Like wont/praxis people (of) Noohen (Noah) and Aaden and Thamooda and who^r (are) of after them; and not Allah wants an injustice for the <i>eba'de</i> (worshippers/ submitters/ slaves).</p>	<p>مِثْلَ ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣٧﴾</p>
<p>32. And O, my people: verily I fear/know³⁸ on you^b the mutual summoning day.³⁹</p>	<p>وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٨﴾</p>
<p>33. Day you^z flee/diverge retreaters, not for you^b from Allah of a safeguard; and whom^r Allah misleads then not for him of a <i>baden</i> (divinely-guider).</p>	<p>يَوْمَ تُولُون مُدْبِرِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٩﴾</p>
<p>34. And <i>laqad</i> (verily, already and affirmatively) came (to) you^b <i>Yousifo</i> (Joseph) of before by the evidences^w then not ceased you^c in doubt of what [he] came (to) you^b by it;^x until <i>edha</i> (when/ whereas) [he]perished said you:^z never missions⁴⁰ Allah from after him a messenger; like <i>tha'leka</i> (afar-that-it/ that)^x misleads Allah whom^p he (is) an exceder/prodigal suspecter.⁴¹</p>	<p>وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٍ ﴿٤٠﴾</p>
<p>35. Who^r they^z dispute in Allah's <i>Aya'te</i>^w (miracles/ signs/ proofs) by other than an authority <i>ata</i>^x (descended/ came to)^x them; enlarged an abhorrence <i>enda</i> (by Rule of) Allah and <i>enda</i> (by rule of) whom^r believed they;^z like <i>tha'leka</i> (afar-that-it/ that)^x stamps⁴² Allah on every heart (of) a <i>mutakabber</i>⁴³ (haughtiness-practicer) <i>jabbaren</i> (vigorous compeller/ ever contumacious stubborn).</p>	<p>الَّذِينَ تَجَادِلُونَ فِي ءَايَاتِ اللَّهِ بَغْيَرِ سُلْطَنٍ أَتَتْهُمْ كَبْرٌ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٤١﴾</p>
<p>36. And said Pharaoh: O, <i>Hamana</i> let-build [you^s] for me an edifice <i>la'alla</i> (craving currently unavailable deed that/ perhaps) I [I] reach the means.</p>	<p>وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابِ ﴿٤٢﴾</p>

³⁵ The word "مَلِكٌ، بضمه على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).

³⁶ The word "ظَاهِرِينَ" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.

³⁷ See footnote 32 above regarding *fear/ know*.

³⁸ Ibid.

³⁹ That is in the Hereafter when the Paradise people call the Hell people and vice versa for various reasons.

⁴⁰ The word "يَبْعَثُ" carries several meanings, among them: sent, missions, arouse, resurrected, awaken, and prompted.

⁴¹ The word "مُرْتَابٍ" the word "suspect" could fit for a noun or an adjective.

⁴² The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

⁴³ There is no noun in English for "مُتَكَبِّرٌ" = who is prideful/ haughty. To make a noun = "haughtiness-practicer".

37. Means of the Heavens ^{w44} so attale'ao ([I] ascend-observing) [to] Mosa's (Moses') elaba (deity); and verily I surely presume him a liar; and like tha'leka (afar-that-it/that) ^x (had been) adorned for Pharaoh his ill-work and [he] (had been) repelled a'n (off) the path; and not Pharaoh's connivance except in tababen (bane/mar-/discomfiture).	أَسْبَبَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۖ وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾
38. And said who ^x [he] believed: O, my people ettabe'aoney (let-closely-follow me ⁴⁵ you ^z); abdey ([I] divinely-guide) you ^b the rashad's (mature-discernment/rational guidance to the right))'spath.	وَقَالَ الَّذِي آمَرَ يَتَقَوَّمُ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾
39. O, my people; verily only this, ^w the life ^w (of) the world, ^w (is) amata'aon ⁴⁶ (resource for a transitory worldly delight) and verily the Hereafter, ^w [she] (is) the permanent-home. ^w	يَتَقَوَّمُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْنَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾
40. Whoever [he] worked a sayye'aa'tan ^w (demeritorious-deed) ^w then not (to be) requited [he] except its ^w like; and whoever [he] worked righteously of a male or a female while he (is) a believer, then those they ^z enter the Paradise ^w (to be) provided they ^z in it ^w by other than a count.	مَنْ عَمِلَ سَيِّئَةً فَلَا تَجْزِي إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَتَتْهُ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾
41. And O, my people: what (is) for me [I] invite you ^b to the deliverance ^w and you ^z invite me to The Fire. ^w	۞ وَيَتَقَوَّمُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾
42. You ^z invite me to unbelieve by Allah and partner [I] (other deities) by Him, what not for me by it ^x a knowledge; and [I] invite you ^b to The Mighty The Ghaffa're (Ever/Stout Forgiver).	تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفُورِ ﴿٤٢﴾
43. La'jarama ⁴⁷ (inevitably-right), verily only you ^z invite me to it ^x not for it ^x a case ^w in the world ^w and not in the Hereafter; ^w and verily our maradda (forthwith-return) (is) to Allah; and that the exceeders, they (are) The Fire's ^w companions.	لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾
44. So shall remember you ^z what [I] say for you ^b and [I] consign my matter to Allah; verily Allah (is) Basseeron (keenly: Seer/Omniscient) by the eba'de (worshippers-/submitters/slaves).	فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾
45. So precluded him Allah sayye'aa'te ^w (demeritorious-deeds) ^w (of) what they ^z machinated and haqa (deservedly besieged) by Pharaoh's aala (family, house, kin, chiefs, followers) the ill torment.	فَوَقَّهَ اللَّهُ سَيِّئَاتٍ مَا مَكُرُوا وَحَاقَ بِغَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾

⁴⁴ The expression “أسباب السماوات” = “means of the Heavens” is an Arabic tongue expression meaning: their ways of ascending to them, observing them, their doors, etc.

⁴⁵ The letter “ن” in “فاتبعون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاتبعون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁴⁶ The word “متاع” = “mata'aon” is rooted in the word “متع” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁴⁷ The word “لا جرم” means inevitably-right. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not evitable rightly” = inevitably right.

46. The Fire ^w (<i>being</i>) exposed they ^z (<i>are</i>) over it ^w <i>ghodowan</i> (<i>dawn-until-sunrise</i>) and <i>asbeyya</i> ⁴⁸ (<i>night's start or whole night</i>); and day <i>taqumo</i> (<i>ups-to-fulfill</i>) ⁴⁹ The Hour ^w (<i>it's said</i>): let-you ^z admit Pharaoh's <i>aala</i> (<i>family/ house/ kin/ chiefs/ followers</i>) the hardest torment/torture. الْأَعْدَابِ ٤٦	النَّارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ٤٦
47. And <i>edb</i> (<i>when/ while</i>) mutually argue they ^z in The Fire ^w so say the weaklings to whom ^r <i>istakbaro</i> ⁵⁰ (<i>they^z affirmed theirⁿ prideful haughtiness</i>); verily we were for you ^b followers, so are you ^f sufficers <i>a'n</i> (<i>off</i>) us a lot of the Fire. ^w عَنَّا نَصِيبًا مِنَ النَّارِ ٤٧	وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ٤٧
48. Said who ^r <i>istakbara</i> ⁵¹ <i>istakbaro</i> ⁵² (<i>they^z affirmed theirⁿ prideful haughtiness</i>): verily we (<i>are</i>) all in it; ^w verily Allah <i>qad</i> (<i>already and affirmatively</i>) ruled [He] among the <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>). بَيْنَ الْعِبَادِ ٤٨	قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ٤٨
49. And said who ^r (<i>are</i>) in The Fire ^w to Hell's ^w <i>khaazana'te</i> (<i>warders/ treasurers</i>): let-invoke you ^z your ⁿ Lord (<i>to</i>) lighten <i>a'n</i> (<i>off</i>) us a day of the torment. يَوْمًا مِنَ الْعَذَابِ ٤٩	وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ٤٩
50. Said they: ^z has [and] not <i>tako</i> ⁵³ (<i>it^w be</i>) <i>ta'tey</i> ^w (<i>haps/ comes to</i>) ^w you ^b your ⁿ messengers by the evidences-she; ^y Said they: ^z <i>bala</i> ⁵⁴ (<i>certainly-not</i>); said they: ^z then let-invoke/pray ⁵⁵ you ^z and not the unbelievers' invocation-/prayer except in a misguidance/waste. الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ٥٠	قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُم رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاتُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ٥٠
51. Verily We surely succor Our messengers and whom ^r they ^z believed in the life ^w (<i>of</i>) the world ^w and day up ⁵⁶ the witnessers/testifiers. ⁵⁷ الْأَشْهَادِ ٥١	إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ٥١
52. Day not benefits the <i>dha'lemeena</i> ⁵⁸ (<i>injustice-doers</i>) their apology ^w and for them (<i>is</i>) the curse ^w and for them (<i>is</i>) the ill-home. ^w وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ٥٢	يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ٥٢
53. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>We accorded</i>) <i>Mosa</i> (<i>Moses</i>) the <i>buda</i> (<i>divine-guidance</i>) and We bequeathed Israel's sons the book. بَنِي إِسْرَءِيلَ الْكِتَابِ ٥٣	وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ٥٣

⁴⁸ In English there is no exact corresponding words for “غدو” = “ghodon” (grammatically inflected “ghodowan”) and “عشي” = “asbeyya” *per se*. As “غدو” means (*dawn-until-sunrise*) and “عشي” = “asbeyya” (*early night or the whole night*). It must be pointed out *not early evening or evening*, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

⁴⁹ There is a distinction between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*), and “stand” = “تقف”. Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: *enormous happening* = Day of Judgment.

⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵¹ Ibid.

⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵³ Tako=ta'kon, shortened for *resoluteness and assertiveness*.

⁵⁴ The word “bala” = “certainly-not” is absolutely *not* synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁵⁵ The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁵⁶ The word “يقوم” = “up” = “get up or rise” (*in the intransitive sense*).

⁵⁷ The word “witnessers” = “الاشهاد” could also mean “the Prophets,” according to some. See *اللسان*.

⁵⁸ The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

54. A <i>buda</i> (divine-guidance) and a reminiscence/remembrance, ^{w59} for the <i>alba'be's</i> (the hearts-intellects staff)'s possessors.	هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ﴿٥٩﴾
55. So <i>issber</i> (let-hold on patiently [you ^s]); verily Allah's promise (is) right; and <i>istaghfer</i> ⁶⁰ (let-[you ^s] seek forgiveness) for your ^t offense and <i>sabbeh</i> ⁶¹ (let-say [you ^s]: <i>subhana Allah</i>) by your ^t Lord's praise by the <i>aasbeyye</i> ⁶² (the early part of night or the whole night) and the <i>ebka're</i> ⁶³ (a little after sun rise until mid-day).	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٦٠﴾
56. Verily who ^r they ^z dispute in Allah's <i>Aya'te</i> ^w (messages-/signs/proofs) by other than an authority ^x <i>ata'hum</i> (accorded to them), <i>en</i> (not) in their chests except <i>kebron</i> (arrogation of self-pridefulness) not they surely reaching it; ^x <i>soista'eth</i> (let-[you ^s] affirmably-refuge) by Allah; verily He, He (is) The <i>Sameeo</i> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The <i>Basseeron</i> (keenly: Seer/Omniscient).	إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِیَبْلِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٦١﴾
57. Surely creation (of) the Heavens ^w and the Earth ^w (is) <i>akbaro</i> (bigger/antedates compeers) than the mankind's creation, [and] but most mankind know not.	لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٢﴾
58. And not level/even the blind and the <i>basseero</i> (keen: seer) and who ^r believed they ^z and they ^z worked righteous-works ^w and nor the evil-doer; little surely ⁶⁴ you ^z reminisce.	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحٰتِ وَالَّذِينَ كَفَرُوا قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٦٣﴾
59. Verily The Hour ^w (is) surely <i>aa'teya'ton</i> (approaching/coming-she ^y), no suspicion ^x (is) in it; ^w [and,] but most [the] mankind believe not.	إِنَّ السَّاعَةَ لَا تَیْتِيْهَا رَیْبٌ فَلِیَكِنَّ اَكْثَرَ النَّاسِ لَا یُؤْمِنُوْنَ ﴿٦٤﴾
60. And said your ⁿ Lord: let-you ^z invoke Me <i>astajib</i> ⁶⁵ ([I] favorably-answer) for you; ^b verily who ^r <i>yestakberoona</i> ⁶⁶ (they ^z affirm their prideful haughtiness) a'n (regarding) My <i>eba'da'te</i> ^w (worship/servility-to-Me) ^w shall enter they ^z Hell ^w <i>dakhereena</i> (he-they who became contemptible/of no significance).	وَقَالَ رَبُّكُمْ ادْعُونِيْ اَسْتَجِبْ لَكُمْ إِنَّ الَّذِیْنَ یَسْتَكْبِرُوْنَ عَنْ عِبَادَتِیْ سَیَدْخُلُوْنَ جَهَنَّمَ دَاخِرِیْنَ ﴿٦٥﴾
61. Allah, Who made for you ^b the night to repose/quiet you ^z in it ^{x67} and the <i>naba'ra</i> (between sunrise and sunset) <i>mubsseran</i> ^x (discernment-enabler); ^x verily Allah (is) surely munificence-possessor on the mankind [and] but most (of) the mankind thank not.	اللَّهُ الَّذِیْ جَعَلَ لَكُمُ اللَّیْلَ لِتَسْكُنُوْا فِیْهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُوْ فَضْلٍ عَلَی النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿٦٦﴾
62. <i>Tha'lekum</i> (collective-afar-that) ^x Allah (is) your ⁿ Lord,	ذٰلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ

⁵⁹ The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you s to assuredly forget then sit not, after [the] reminiscence/remembrance” (*Surah* 6: 68).

⁶⁰ The word “استغفر” = “اطلب الغفران” = “let-seek forgiveness [you^s].” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: *let-seek forgiveness [you^s].*

⁶¹ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

⁶² The word: العشي = “*ashey*” see footnote 48 above.

⁶³ The word: إيكار = the time period spanning a little after sun rise until mid-day.

⁶⁴ The particle “ما” is for intensity of paucity. See *إعراب القرآن، لمحمود صافي*.

⁶⁵ The word “استجب” is rooted in “استجاب” = answered plus made available what was requested, i.e. “favorably answered.”

⁶⁶ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁶⁷ The pronoun “هـ” in “فيه” refers to the night, which is a masculine gender in Arabic, hence [he-] it^x.

Creator (of) every-thing; no an <i>elaha</i> (a deity) except Him; then wherefrom ⁶⁸ to'afakona ⁶⁹ (you ^z to be off-right dissuaded/ speciously concoct).	شَيْءٌ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ ﴿٧٠﴾
63. Like <i>tha'leka</i> (afar-that-it/that) ^x you'afako (to be: off-right dissuaded/ dissuaded speciously) who ^r they ^z [were] by Our <i>Aya'te</i> ^w (messages) reject they. ^z	كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ مُجَادِلِينَ ﴿٧١﴾
64. Allah, Who made for you ^b the Earth ^w an abode and the Heaven ^w a <i>benan</i> ⁷⁰ (a build-in-progress); and [He] portrayed/ fashioned you ^b then <i>abasana</i> ([He] ultimately perfected and beautified) your ⁿ portraiture/fashion; and [He] provided you ^b of the goodies; ^{w71} <i>tha'lekum</i> (collective-afar-that) ^x your ⁿ Lord, so <i>tabaraka</i> ⁷² ([He] mutually aggrandized and blessed massive good and worth) Allah, the worlds' Lord.	اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُم فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٧٢﴾
65. He, (is) The <i>Hayyo</i> (Living/ Alive), no an <i>elaha</i> (a deity) except Him; so let-invoke Him you ^z faithfully/purely for Him the religion; the praise (is) for Allah the worlds' Lord.	هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٣﴾
66. Let-say [you ^s]: verily I (had been) restrained to worship [I] whom ⁷³ you ^z invoke of lesser than/without Allah, <i>lamma</i> (when/whence) came (to) me the evidences-she ^y from my Lord; and I (had been) commanded that <i>aslema</i> (become Muslim/submit to Allah) [I] for the worlds' Lord.	قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبَدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٧٤﴾
67. He Who created you ^b from a <i>tora'ben</i> (crushed sand); afterward from <i>nutfa'ten</i> ⁷⁴ (sperm-drop); ^w afterwards from <i>alaga'ten</i> ⁷⁵ (adherent-suspender/ blood-clot); ^w afterwards <i>youkbrejo</i> ([He] emerges/ produces) you ^b a baby; afterwards to reach you ^z your ⁿ <i>ashuda</i> ⁷⁶ (prime/ full strength); afterwards to be you ^z <i>shuyoukhan</i> (old-aged ones); and of you ^b who ^p <i>youtawaffa</i> ⁷⁷	هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلَّغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ

⁶⁸ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁶⁹ The word “تؤفكون” means you are *dissuaded* to divert to an improper path away from the right, you get persuaded by specious concoction.

⁷⁰ The word “بِنَاءً” = “*benan*” is made up of two parts “*bena*” and “*an*.” The “*an*” is a grammatical nunation at the end of an *objective* noun; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: “And the Heaven^w We built it^w by *ay'den* (divine Might), and verily We surely (are) expanding-/expanders.” (S51:47). Also it could mean: (2) first time going in *privacy* with a bride after the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject* to the vicissitudes of human nature and life.

⁷¹ The word “طَيِّبَاتٍ” = “goodies” = “goodies, ^w” = a *feminine* gender means anything *delectable* and *legitimate*.

⁷² See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷³ The pronoun “whom” is the *objective* case of “who,” which clearly applies for the *singular* or the *plural*. In this context it could read for the *singular*, when in fact it's intended for the *plural*. Thus, the “them” is affixed to insure the *plural* sense of it.

⁷⁴ The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a *drop* of pure or clear water, (2) *drop* of semen. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

⁷⁵ The word “عَلَقَةٍ” = “*adherent-suspender*,” = that which *adheres* as *suspender* or “*clot*” in both *Arabic* and *English* “عَلَقَةٍ” or “*adherent-suspender/clot*” could be of *any* thing. But in this case of “*bloody nature*” perhaps it is “*the mass* of the *zygote*” (the union of the sperm and an ovum before its cleavage).

⁷⁶ The Arabic word “*ashudab*” = “أَشَدَّه” translated as [his “*prime, full strength*”] meaning reached the ideal age of physical and mental strengths.

⁷⁷ The word “*youtawaffa*” = “يُتَوَفَّى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يَمُوتُ” a *transitive* verb meaning to die. But in the case of “*youtawaffa*” = “يُتَوَفَّى” which *must* always be *passively constructed*, because when death occurs to some-one, that one gets to be *deprived* of life by Allah or His agents (the angels) on His command. Thus, his soul is *received* by Allah or His agent. That is why the person is *caused* to die. After death, there is a *reception* of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

(is caused to die) of before; and to reach you ^z <i>ajalan</i> ⁷⁸ (term-limit) <i>musamma</i> ⁷⁹ (that which had been designated and/or named) and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b celebrate you. ^z	يَتَوَفَّى مِنْ قَبْلُ وَلَتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٧٨﴾
68. He Who [He] quickens and [He] deadens ⁸⁰ ; then when He judged a matter, then verily only says [He] to/for ⁸¹ it: ^x let-be [you ^s]/[it ^z] so [be/it ^z] is.	هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٩﴾
69. Have not seen [you ^s] to them that dispute in Allah's <i>Aya'te</i> , ^w (miracles/signs/proofs) so wherefrom they ^z (are to be/being) distracted.	أَلَمْ تَرَ إِلَى الَّذِينَ مُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنِّي نَصْرَفُونَ ﴿٨٠﴾
70. Who ^r they ^z denied by The Book ^x and by what We sent by it ^x Our messengers then will know they. ^z	الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٨١﴾
71. <i>Edb</i> (when/while) the shackles (are) in their necks ^w and the chains ^w (to be/being) dragged they. ^z	إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٨٢﴾
72. In the <i>hameeme</i> ⁸² (maximally heated/cooled water), afterwards in The Fire ^w (to be/being) filled they. ^{z83}	فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٨٣﴾
73. Afterwards (had been) said for them: where (are) what you ^c were partnering. ⁸⁴	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٨٤﴾
74. Of lesser than/without Allah; said they ^z :strayed they ^z a'n (off) us; rather we not invoked of before a thing; like <i>tha'leka</i> (afar-that-it/that) ^x misleads Allah the unbelievers.	مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُن نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٨٥﴾
75. <i>Tha'lekum</i> (collective-afar-that) ^x by what you ^c were rejoicing in the Earth ^w by other than the right and for what you ^c were exulting you. ^z	ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٨٦﴾
76. Let-enter you ^z Hell's ^w doors, immortals you ^z (are) in it; ^w so wretched (is) a <i>mathwa</i> ⁸⁵ (forced: long-term-abode) (of) the <i>mutakabberena</i> ⁸⁶ (haughtiness-practicers).	أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٨٧﴾
77. So <i>issber</i> (let-[you ^s] hold on patiently); verily Allah's promise (is) right; so either [We] assuredly show you ^g some (of) which ^x [We] promise them or <i>natawaffayy-ana</i> ([We] assuredly take before dying) you; ^g then to Us (to be) returned they. ^z	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرَبِّيكَ بِعِصَّيِ الَّذِي نَعْدُهُمْ أَوْ نَتَوَفَّيْنَكَ فَإِلَيْنَا يَرْجَعُونَ ﴿٨٨﴾

⁷⁸ The word "الأجل" means term-limit, see اللسان.

⁷⁹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁸⁰ The word "امات" in "يميت" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁸¹ The letter "ل" in "له" is congruent or corresponding to "to." See, مغني اللبيب for the twenty meanings of "ل."

⁸² The word "hameem"="حميم," has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem"="حميم," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

⁸³ The word "يسجرون" comes from the root word "سجر" meaning: filled. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجون بالنار أي مملوء." See اللسان.

⁸⁴ That is "other deities with Allah."

⁸⁵ In "اللسان" "هالك" = "متوى" and "متوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "متوى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "obliging: long-term/semi-permanent-abode" seems to me rather appropriate.

⁸⁶ There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you;^g of them whom^p We narrated on you^g and of them not narrated [We] on you;^g and not [was] for a messenger to *ya'ateya*^x ([he]approaches/comes)^x by an *Aya'ten*^w (miracle/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there⁸⁷ the falsifiers.
79. Allah, Who made for you^b the *an'aama*^w (cattle/camels-/goats/and sheep)^w to you^z ride of them^w and of them^w you^z eat.
80. And for you^b in it^w benefits^w and to reach you^z on it^w a need^w in yourⁿ chests and on it^w and on the *fluke*^w (ship/ships)^w you^z (are to be) carried.
81. And [He] shows you^b His *Aya'te*^w (miracles/signs/proofs); so which(of) Allah's *Aya'te*^w you^z disclaim/dismiss.
82. Have not they^z treaded in the land;^w then look they^z how [was] consequence^w (of) whom^r of before them; they^z [were] more than them and harder a strength^w and effects/traces in the land;^w so not enriched/-sufficed⁸⁸ a'n (off) them what they^z were earning.
83. Then *lamma* (when/whence) came-she^y (to) them their^x messengers^x by the evidences-she^y reveled/rejoiced they^z by what they^z had of the knowledge and *haqa* (deservedly besieged) by them what they^z [were] by it^x *yastab'zeona* (they^z affirmably jesting).
84. Then *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment) said they:^z we believed by Allah alone and we unbelieved by what we were by it^x *mushrekeena* (they^z who partner deities with Allah, he-polytheists).
85. Then not was benefiting them their belief *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment); Allah's dispensation^w which^u *qad* (already and affirmatively) ceded-she^y in His *eba'de* (worshippers/submitters/slaves) and lost far-there⁸⁹ the unbelievers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ
مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ
نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ
أَنْ يَأْتِيَ بِغَايَةٍ إِلَّا بِإِذْنِ اللَّهِ
فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا
حَاجَةً فِي صُودْرِكُمْ وَعَلَيْهَا
وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ
تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِن قَبْلِهِمْ
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا
بِمَا عِنْدَهُم مِّنَ الْعِلْمِ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ
وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَك يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا
رَأَوْا بَأْسَنَا سُنَّتِ اللَّهُ الَّتِي قَدْ
خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ
الْكَافِرُونَ ﴿٨٥﴾

⁸⁷ In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁸⁸ The word “اغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

⁸⁹ See footnote 87 above regarding هناك. +